

MAGONIA

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A LIFETIME OF CURSES

MAGONIA

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EDITORIAL

Two small milestones are passed in this issue of MAGONIA. It is now just five years since MUFOB reappeared under the present editorship after the Great Hiatus. More significantly, the INTCAT catalogue, with this issue, passes its thousandth entry.

Peter Rogerson's work in compiling this tremendous collection of ufological data is one of the unsung triumphs of British ufology. Many of the 'activists' within the UFO community have berated the 'armchair ufologist', believing that the greatest contribution to unravelling this mystery is made by those who are ready and able, at a moment's notice, to rush to some remote corner of these islands in pursuit of a 'sighting report'.

This work needs to be done, of course - the raw data needs to be collected. Similarly there are many (your Editor amongst them) who are ready to fire off on all cylinders with informed and imaginative speculation based on this data - this work too needs to be done.

But there are all too few who are prepared to undertake the painstaking and time-consuming task of collating, cataloguing and rendering into a usable form the whole body of data revealed by the investigator, so that it may be picked over by the speculator.

How few can be seen by the sad response to John Hind's appeal to those who would be willing to co-operate with the 'motif-cataloguing' computer project outlined in MAGONIA 2.

This sort of work is not glamorous. It does not produce sensational stories in the tabloids, it does not lead to wild acclamation at UFO conferences; but it is the type of work that needs to be done if ufology is to hang on to its fragile claim to be a science. The densely documented investigations of contactees and abductions seem to many to be the total aim of ufology. The production of a fifty (or five-hundred) page investigation report is seen by many as an end in itself. This is a fallacy. They are no more than saying 'gee whiz!', unless they can be put in some sort of context and compared with other incidents and stories. It is the function of compilations like INTCAT to do this, and to provide the tools whereby the immense variety of UFO experience can be studied. We are proud to publish INTCAT, and proud of the work Peter Rogerson is doing.

It has long been our intention to publish, in association with MAGONIA, a series of booklets containing either long monographs which would not fit easily into the periodical format of MAGONIA, or collections of articles, original or reprint, which would benefit from appearing within the same covers. We would like to hear from any of our readers who may have such material, or can offer suggestions as to suitable material for a collection or reprint. Planning for this is still at a very early stage, but we would say

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FROM CONSPIRATORS...



TO CONTACTEES Roger Sandell

PART ONE

THE WORLD OF CONSPIRACY THEORIES

Like ufology, the idea that the contemporary world is controlled by vast, unsuspected conspiratorial organisations, is one which is chiefly broadcast by obscure groups and individuals, via duplicated or cheaply printed journals. To an outsider, the ideas advanced by conspiracy believers seem bizarre indeed. To take a few examples:

--- Gary Allen, the John Birch Society's leading commentator, believes that the USSR is secretly controlled by the Rockefeller family. (1)

--- Carl Oglesby, a former chairperson of the American New-Left group Students for a Democratic Society, argues that the US political assassinations of the 1960's, and the Watergate crisis were part of a gigantic struggle for control of the USA between New York bankers and Texas oilmen. (2)

--- Nesta H Webster, the 1920's writer who originated much of modern conspiracy theorising, claimed that modern revolutionary movements are manipulated by a centuries-old occultist conspiracy

originating with the mediaeval Knights Templar and the Order of Assassins. (3)

--- Walter Bowart, an American journalist, believes that the CIA controls the USA by means of a secret army of zombie agents who have been submitted to mind-control operations. (4)

--- The anonymous author of The Gemstone File, an alleged secret history of modern America distributed by underground bookshops here and in the US, claims that the Vietnam War was fought to preserve the monopoly of the world heroin market by Aristotle Onassis. (5)

Clearly, the ideas of the conspiracy theorists bear little relationship to generally accepted ideas of world events. Some of them indeed, seem so absurd as to cast doubt on the sanity of their advocates. However the conspiratorial tradition is not simply the product of isolated paranoias, but has a long political history.

The story of conspiracy theorising starts in the 1790's. The French Revolution, because of its totally unprecedented nature, had an impact it is hard to conceive of today. Suddenly, all over Europe the whole fabric of society seemed threatened, and existing ideas seemed inadequate to explain what had happened. In England the results included official repression, and a sudden growth of cults based on the apocalyptic passages of the Bible (6). Another result was the appearance in 1797

of books entitled Memoires Pour Servir a l'Histoire du Jacobinisme, by Augustin du Barruel, a French priest, and Proofs of a Conspiracy Against All Religions and Governments, by John Robison, a Scottish mathematician. Both these books offered a simple explanation for the French Revolution: the French monarchy fell as a result of a conspiracy hatched by the Freemasons and similar secret societies. Both Barruel and Robison focussed on one particular name - that of the Illuminati (?).

This group was a secret society, founded in Bavaria in 1776 by Adam Weishaupt, a university professor. Its aim was to spread the 18th Century Enlightenment doctrines of human equality and rationality and it attracted a fairly wide following, until it was suppressed by the Bavarian authorities in 1785. However, according to Barruel and Robison, the Illuminati had not ceased to exist in 1785, but had merely gone underground. The leaders of the French Revolution were Freemasons and Illuminati, or their agents and dupes, carrying out a secret plot to overthrow Europe's monarchies and the Christian religion.

What was the truth behind these ideas? Modern Freemasonry had originated in England in the early 18th Century, and from thence had spread to Europe. In both England and France its oaths and regulations enjoined loyalty to church and state, and its membership included members of the Royal Families of France and Britain, as well as Catholic and Protestant clergy. It is possible to find examples of political activity by 18th Century Lodges, but this is localised, and certainly not evidence of a radical conspiracy. (In fact, early English and French Masonry seems to have been influenced by the Jacobites, supporters of the exiled Catholic Stuart claimants to the British Throne.)

The opening stages of the French Revolution were accompanied by hopes of a new spirit of co-operation between social classes, and some Masons hailed this spirit as a vindication of the Masonic ideals of human brotherhood. However, as the Revolution progressed its victims included prominent Masons, and the destruction of the French aristocracy brought Masonic activity in France to a virtual halt.

In spite of these facts, the ideas of Robison and Barruel soon gained quite a wide following. Some writers twisted them into even stranger versions. (One pamphlet of the 1790's claimed that the Masons were the descendants of the mediaeval Knights Templar, and that the French Revolution was a revenge for the persecution of the Templars by the French monarchy, four hundred years before.)

The Revolution was followed by the

Napoleonic Wars, and the fall of Napoleon was followed by the restoration of reactionary regimes across Europe. In this climate of repression, radicals in various countries chose to organise themselves in bodies with passwords, initiation rituals and secret meetings. In Italy in the 1820s the ideal of Italian unity was nourished by the Carbonari, or Charcoal Burners, a secret society which, like the Freemasons, made grandiose claims to great antiquity. In 19th Century Russia and Ireland, secret societies became focal points for anti-government activities. Even in England, the early trade unions practiced Masonic type oaths and initiations.

As a result the spectre of international conspiracy continued to haunt the defenders of the established order. In 1820 Count Metternich, the Austrian statesman called for an international conference to discuss means of combatting the secret societies. In 1852 Disraeli, the future Prime Minister, could write of the antiquity and malevolence of the societies in these words:

"The origin of the secret societies that prevail in Europe is very remote. It is probable that they were originally confederations of conquered races organised in great measure by the abrogated hierarchies... The two characteristics of these confederations which now cover Europe like a network, are war against property and a hatred of the Semitic revelation (i.e. Christianity). These are the legacies of their founders; a proprietary despoiled and the servants of altars that have been overthrown."

By the second half of the nineteenth century a sinister new element was entering the world of the conspiracy theorists. A German novel of 1868, Barritz by Herman Goedsche, describes how the heroes hide in the Jewish cemetery at Prague, and witness a secret meeting between the devil and the Elders of the twelve Jewish tribes. At the meeting those present discuss how the Jews are to use their money and influence to make themselves rulers of the world. (As we shall see, this is by no means the last example of thriller writers drawing on conspiracy theories for their plots.) (8)

By the mid-nineteenth century the Jews, non-Christian, urban and only recently liberated from civic disabilities were in several countries coming to be seen as the major enemy by the racially based forces of reaction and clericalism. As Barritz shows, this anti-semitism combined the mediaeval ideas of the Jew as Satan's ally, with the idea of the evil secret society manipulating political events.

However, such ideas were not the sole preserve of trashy novelists. By 1893 it was possible for the Roman Catholic Archbishop of Mauritius to end a denunciation of Freemasonry by claiming that Masons were simply the tools of the Jews, and in his final words horrifyingly to anticipate Hitler:

"Do not hope, O Jews to be able to escape the calamity that threatens you... We do not wish to be the slaves of the Jews... We shall forget our political differences to stand firm against the enemies of God. Victory is certain."

At the same time, in France the grotesque hoaxes of Leo Taxil found a ready audience among the clergy. Taxil, who claimed to be a Masonic defector, described the personal appearances of Satan at Masonic rituals - apparently he took the form of a crocodile and played the piano - and the secret laboratories under Gibraltar where demons manufactured plague germs to wipe out Catholic Europe. (Taxil turned out to be an anti-clericalist who concocted his tales to expose the gullibility of his opponents.)

However it was in Tsarist Russia where modern anti-semitism reached its definitive form. The failure of the revolt of 1905 was followed by officially encouraged pogroms and anti-semitic propaganda, notably a document entitled The Protocols of the Elders of Zion. According to its publisher, Sergei Nilus, a landowner who became a religious maniac after losing his fortune, this book was the secret minutes of a meeting of Jewish leaders to plan world domination. The plan involved the encouragement of vice and atheism to demoralize Europe, and the use of revolutionary movements and financial manipulation to bring about the final collapse of national governments and their replacement by a Jewish world empire.

This work, in reality a forgery by the Russian secret police, was taken seriously by the Tsar himself, and soon became a favourite text of the Russian ultra-right. As we shall see later, it was to exert a malevolent influence far beyond Russia.

Although Russia was unique in pre-1914 Europe in the extent to which anti-semitism and belief in conspiracies received official sanction, the same ideas were prevalent in many other places. While the Dreyfus case rocked turn-of-the-century France, right-wingers proclaimed that the crisis was the work of 'The Syndicate', a sinister force envisaged as an alliance of Jews, Masons, radicals and German agents. (7)

In Britain the early twentieth century was a period of social crisis. Mounting international tension, and the revolt of

labour, women, and Ireland challenged the fabric of society. As previously documented in this journal, one result of this was the outbreak of panics centred on spies, foreign invasions and mystery airships. Another was the increased popularity of anti-semitic and conspiratorial ideas. An extremely popular thriller of this period, When It Was Dark by Guy Thorne, describes the plot of a Jewish millionaire to destroy Christianity by manufacturing fake archaeological data on the life of Jesus (10). Rudyard Kipling's historical novel for children, Puck of Pook's Hill, includes a scene in which Jewish moneylenders of medieval Europe meet to plan the continent's destiny. Even radical propaganda against the Boer War developed anti-semitic overtones, in some cases describing the war as the work of Jewish financiers.

The years 1914-1920 saw world war followed by revolution and unrest across Europe. As the old order crumbled, its defenders, like the victims of the French Revolution, looked to conspiracy theories for an explanation of what was happening. Copies of the Protocols of the Elders of Zion were distributed to soldiers of the Czarist armies in the Russian Civil War. Field Marshal Ludendorff, the Kaiser's warlord, blamed the collapse of Germany on a conspiracy of Jews, Freemasons, and Jesuits.

England was by no means immune to these attitudes; journals frequently expressed suspicions concerning the 'Hidden Hand' that was allegedly sabotaging the war effort. When the Russian Revolution arrived, an official Foreign Office report included remarks that the Bolsheviks were 'International Jews'.

Just how widely these beliefs were accepted can be seen from the first chapter of John Buchan's famous thriller, The Thirty-nine Steps. Colonel Scudder, the secret agent, explains that behind every major company in Europe there is a "Jew in wheelchair with a face like a rattlesnake" and that the cause of World War I is that "the Jew has his knife into the Russian Empire".

One of the major disseminators of conspiracy theory of this era, and a great influence on later conspiracy theorising, was Nesta H Webster, author of World Revolution: the Plot Against Civilization, and Secret Societies and Subversive Movements, published in the 1920s. In these books the themes of previous conspiracy theorists are put together in an extraordinary synthesis. The ultimate origin of twentieth century revolutionary movements is alleged to be a mediaeval sect of fanatical Moslems known as the Order of Assassins. The Assassins succeeded in subverting the crusading

Knights Templar, who brought their ideas back to Europe, where they formed the basis of Freemasonry. The Masons, and Weishaupt's Illuminati, had led the French and Bolshevik Revolutions, socialists, the IRA, and other radical movements were controlled by the same Satanic conspirators, together with their more recent allies, the Zionists and the German General Staff.

It is a further indication of the mental climate of the period that Mrs Webster was invited to lecture to groups of army officers on more than one occasion, and that in 1920 a leading MP, writing on Bolshevism, could claim that:

"This conspiracy against civilization (dates) from the days of Weishaupt. ...As a modern historian Mrs Webster has so ably shown, it played a recognisable role in the French Revolutions." (11)

The author of these words was Winston Churchill.

As the Red Army emerged victorious from the Russian Civil War, the Czarist emigres scattered to many countries. Some of them formed focal points for the distribution of anti-semitic propaganda. Their efforts fell on receptive ground. In America Henry Ford was sufficiently impressed to hire a team of detectives in an attempt to track down the Elders of Zion. In Britain the Protocols were taken seriously by the most respected sections of the press. In 1920, The Times editorialised:

"Have we, by straining every fibre of our national body, escaped a pax Germanica only to fall into a Pax Judaea. The Elders of Zion, as represented in their Protocols, are by no means kinder taskmasters than William II and his henchmen."

(It is only fair to add that, the following year, The Times published a series of articles exposing the fraudulent nature of the Protocols.)

In Germany, publication of the Protocols gave a considerable boost to the embryonic Nazi Party. The result of anti-semitism in Germany meant that the type of ideas dealt with in this article became largely the preserve of openly Nazi groups, like the National Front in Britain. (12) However, the last few years seem to have seen a revival of conspiracy theorising.

One source of this seems to have been the conflict between liberals and traditionalists in the Roman Catholic church. Opponents of church reform have, in some countries like France, disseminated anti-Masonic and anti-semitic propaganda of the nineteenth century variety, and claimed that Masons have taken over the Church.

However the main source of modern conspiracy theorising is the USA. This is hardly surprising. The political assassinations of the 1960s left many unanswered questions; the Watergate scandal revealed a network of criminal conspiracy extending into the White House, and was followed by revelations about the CIA concerning the use of illegal drugs, assassination plots and deals with gangsters that seemed as fantastic as the strangest ideas of the conspiracy theorists. Jimmy Carter, whose election had seemed to promise a break from this political underworld, turned out to be a member of the Trilateral Commission a semi-secret club of politicians and wealthy men, sponsored by the Rockefellers (13).

Many different groups have responded to these events with conspiratorial interpretations. The John Birch Society, once purely an extreme anti-communist organisation, has discovered the works of Nesta Webster and earlier conspiracy theorists such as Robison and Barruel from the eighteenth century. The Society now proclaims Communism to be the creation of international bankers, and the Trilateral Commission the latest face of the Illuminati. On the left some writers have abandoned traditional socialist ideas of how society functions, in favour of an analysis of US society that sees it as controlled by intelligence agencies and super-capitalists. (14) Robert Anton Wilson's Illuminatus, a bizarre science-fiction novel incorporating left and right wing conspiracy lore, has become a best-seller.

Such is the world of conspiracy theorising, a world which as we shall see in the second part of this study, has had several surprising links with ufology.

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SUMMARY OF AN INVESTIGATION BY

LES MAISEY

The following case was initially investigated for the UFOIN Network by their associate Les Maisey. The report as printed here is from an edited summary by Jennie Randles.

The incidents described may at first glance seem not only irrelevant to 'ufology', but merely the ramblings of a madman. Whatever might be the facts of this case, we do seem to be presented here with the basis of a 'flying saucer syndrome', in which many of the familiar trappings of the UFO myth, as it has developed over the past forty years, are used by a possibly psychologically disturbed individual, to structure his view of the world, and his interactions

with society and his environment. On this basis, even if it has no objective foundation, or even if it is a total fabrication by the 'percipient', it is important as a study of an apparently increasingly common psychological syndrome. In a context such as this, such labels as 'hoax' are largely irrelevant and readers are referred to the article 'Fact, Fraud and Fairytale', which appeared in MUFOB ns9, Winter 1977-8.

Additionally, a number of the incidents and images described by the percipient bear interesting similarities with reports from other sources, both 'ufological' and otherwise, and we hope to have a commentary on some of these in our next issue.

The reporter and percipient of these events is Mr Edward Gardner (*), aged 68. Born in Worcestershire he has spent most of his life in that part of the world. Most of the details in this account are based on voluminous written material supplied by Mr Gardner during the six month investigation period, with additional comments by the investigator.

The incident which brought Mr Gardner to UFOIN's attention was the most recent. It took place in about 1976 and was reported by him to the Daily Express UFO Bureau in Spring 1978. Although the incident occurred whilst the percipient was in bed, he does not regard it as a dream, claiming that it was too vivid. He was suddenly aware of apparently looking up through a long telescope into the sky, where a white speck of light was visible. This grew in size, and seemed to travel down the 'telescope', until it appeared in his bedroom as a normal sized, well-built human being. The figure was dressed in white, and looked very old. It came over to Edward's bedside and shook his hand. "Now," it said, "you

are on your own, good luck". Suddenly the whole scene vanished and he was staring at the darkened window into the sky. There was a noise like a roaring jet-engine, and he leapt out of bed to see what was causing it, but there was only darkness.

It would now be appropriate to go back, and highlight some of the more interesting experiences that Edward Gardner claims. It is impossible to detail them all in this summary report, as he cites over fifty of them.

When he was only two or three years old (i.e. about 1914) he had his first vivid experience, which seems to have had an effect on him ever since. He was in bed, with his elder brother and sister in the room with him; he was asleep, but they were awake. He awoke with a start, and reacted with terror as he looked at the window pane opposite. Outlined on this was a large and very evil looking eye staring at him - nothing else was visible. Throughout later days his sister often referred to the fear she saw on his face that night.

A couple of years later he ran away from home and turned up late at night at his grandparents' dairy nearby. They made him stay the night, and next morning, he claims, rather than walk downstairs, he floated down. He is adamant that this really happened - he glided inches from the ground - but nobody believed him, of course.

These experiences seem to have indicated the onset of 'out of the body' experiences. Many times between childhood and youth, he claims, whilst in bed, he would feel a tickling sensation in his feet and he would then feel icy, and shiver all over. He felt himself being filled, like a bottle, feet upwards, right to his head. He was then possessed with the belief that he had wings and he would find himself able to float through the window, (whether open or shut) and hover over the rooftops. These are classic symptoms of the 'out of the body' experience.

Whilst all this was going on, he also recalls that he could perform an impossible feat which, rationally, he now feels to have been imagination, but which he still insists was very real to him. He is at a loss to explain it. He says he was able, without pain or discomfort and whilst wide awake, and at any time he liked, to remove his penis. This he could place in his pocket for days on end and replace it, again without pain, whenever he wished!

Childhood also brought many visions or precognitive dreams. In one instance he saw the sky filled with thousands of men wearing parachutes dropping from the sky. Nowadays this is immediately recognisable as a paratroop drop such as those which occurred in World War II, but when he attempted to explain it to his mother in 1919 the experience was almost meaningless.

The age of twelve appears to have been of particular significance in his life, several incidents occurring at this time. He observed what appeared to have been his first ghost. He had been for a day trip to Blackpool with his cousin, and they had returned late. They were talking in a recreation ground which had formerly been a graveyard (Tallow Hill, in Worcester). Suddenly, by the church he saw the figure of an old man sitting on a stone. He had white hair and a staff in his hand. He pointed it out to his cousin and a few others who were nearby, but nobody else could see the figure, and they all ridiculed him.

At about the same time he slipped and fell whilst in the swimming baths. He could not yet swim, and he sank to the bottom, sitting down with two feet of water above his head. The schoolmaster on

the bath-side saw him, and sent two boys in to pull him out. This they did, but when he had been dragged out he had to be given artificial respiration. When the accident happened he made no attempt to save himself. He said that he felt so comfortable he did not want to move, even though he realised he was probably going to drown. He felt he was in a cinema, with scenes from his life all around him - he was entranced by them.

Throughout the twenties and thirties the experiences continued. Once whilst serving a prison sentence for maintenance default, he found a 'demonic' entity in his cell. This tried to lure him towards itself, but he drove it away and it floated out through the cell and was gone.

During the Second World War he served with the R.A.F., and travelled about quite a bit. He had some experiences on his travels, including the sensing of a presence inside a holy tomb in Jerusalem.

On being demobbed he found himself wandering, with no memory of who he was or where he came from. This persisted for some time before memory returned. Then he left his wife and family after a series of violent incidents - he claims for no reason. The day he left all was normal, and he was nursing his daughter in his arms. His wife poured out a cup of tea for him, then suddenly threw it all over him and his daughter.

For twenty years he wandered as a vagabond - sleeping in a tent wherever he could pitch it. At times he picked up odd jobs here and there, and lived with another woman for several years. This period also provided many strange experiences before he settled in his present home at the age of 55.

In 1948 he saw a white speck in the sky. He watched it descend and transform into a white sheet, which wrapped itself around him, and then actually seeped into his body. In the early fifties he was camping in a field near Evesham. A well-to-do couple came fruit-picking, parked their car and pitched their tent close to him. The first night the wife rushed into his tent, late at night, claiming that her husband had suddenly gone berserk and poured water all over her and the tent, and then fled. Ward helped the situation as best as he could, drying things out, and putting the distressed wife into the car to sleep. But the next day she came back to him. She wanted some eggs from her tent, but the tent was full of wasps. Gardner, dressed only in shorts, went into the tent, and pulled out the box of eggs. One of the eggs had broken, attracting the wasps. However, as soon as he had got the

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INTCAT

AN INTERNATIONAL CATALOGUE
OF TYPE I UFO RECORDS

COMPILED BY PETER ROGERSON

Information for, and comments on, this
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991 September 1961 1400 hrs
PENMAENMAWR (GWYNEDD, WALES) A couple, the owners of a vegetarian hotel, observed a metallic, grey, top-shaped object, which appeared suddenly at the edge of the sea, sending up a spray, and disturbing birds. It travelled over the water at 15m alt., appearing and disappearing twice, very suddenly, eventually disappearing from sight. A woman and child were also on the beach. The couple felt that they were in 'telepathic contact' with the craft's occupants. (BUFORA Journal 4,9,p.20)

992 September 1961 0230 hrs
RIIS PARK (NEW YORK) Columbia Univ. student Stan Suban, saw a fire near the ocean. A white luminous sphere was suspended over the fire, and around it were five or six people, 1.9m tall, dressed in dark wet-suits with white strings down their arms. As Suban approached within 50m., a 'giant' 7m tall "white as snow" with no discernable facial features emerged from the ocean. The being walked with an animated gait, and gave the impression of massive power. Suban hid behind a block 2m tall, which the giant "towered above". Eventually it walked back out to sea. (Saga UFO Special, no.3,p.50 - Beckley)

993 September 1961 1530 hrs
BECKLEY (WEST VIRGINIA) H H Harvey, a sales executive, was driving on US60 near Beckley when he encountered a huge elliptical object 90-120m diam., hovering very low over a hill 300m away. It had two rows of 3m square windows, and two gigantic "pontoon-like" structures about 30m long underneath. The upper part of the object was blue, the lower part orange. After about 5 mins. it took off at tremendous speed, the rate of its periodic hisses speeding up as it did so. (Parker II p.20)

994 September 1961 2325 hrs
LENA (POLAND) Textile technical Czeslaw Kawecki of Lodz, was walking along the beach on the last night of his holiday in this coastal resort. He was just about to return, when a noise of rushing water made him turn to the sea again. 300, from shore the water was bulging with fountain jets spouting from the top. An object resembling an elongated triangle rose from the spot, the water beneath forming a whirlpool. There appeared on the object a belt of steady white light, segmented by a number of dark strips. This glow illuminated the object, which now had the appearance of a huge funnel with two rims separated by the band of light. About half way up the top half was a thin white strip, the slim end was rounded, and from this emerged a projection. A strong, sharp, white light now emerged from beneath the funnel, which slowly tilted northwards. It glided 50m to the east, then back. The bottom of the object was now visible as a dark perimeter surrounding a ring of strong white light, with another dark ring and a polished silvery central disc. From this dark second ring emerged a number of spikes. The machine's body was 6m long, 5m diam. The light became bluish as the object took off at 45° at a speed comparable to a jet, disappearing as a spot of light. During the whole 4-5 min. observation, no sound was heard. The object was also seen by Mr & Mrs J H Poniewicz and two local men who would not give their names. The coastguard was informed. (Cramp II, p.129)

995 19 September 1961 2230 hrs
LANCASTER (NEW HAMPSHIRE) Post office worker and civil-rights organiser Barney Hill and his wife Betty, a social worker, were driving back home from a holiday in Canada, when south of Lancaster their attention was caught by a light in the sky. By 2300 hrs the light had come close, and through binoculars had the shape of a wingless fuselage, with red, green, amber and blue lights. After some time the object appeared to be pacing the car at 30m alt. to the west. As the object descended closer Barney stopped and got out, approaching to within 30m of the object, which was at tree-top height. He could see it was a machine with two fins sliding out, on the tips of which were red lights. It had a double row of windows, through which six beings could be seen. Five turned round, apparently manipulating levers, whilst the sixth, in a dark uniform, stared at Barney causing him to panic and flee back to the car, as the craft descended in jerks. As they drove away they heard a bleeping sound and a vibration. They arrived home at 0500 hrs. Barney was worried about a spot on his groin and marks on the car. They both real-

ised that about 2 hours of the journey were missing, and Barney began to develop anxiety symptoms, while Betty had nightmares about being "kidnapped by a UFO". Under hypnosis during psychotherapy with Dr Benjamin Simon of Boston, they recalled being stopped by a group of beings, at Indian Head, taken aboard the craft, and submitted to a medical examination by creatures with broad flat faces, large slanting eyes, small flattened noses and large chests. They had a 'leader' with large 'wrap-around' eyes, two holes for a nose, and a lipless, slit-mouth. This being communicated with Betty by telepathy, showing her a book and a plan of stars. (Lor V, p.88 - Fuller II - Vallee IIIa, p.89)

996 30 September 1961 2200 hrs
LA PORTE (INDIANA) 8km south of La Porte, Dennis Bealor (16) saw a large sphere of orange light rise ahead of him on the road. He was so frightened that he lost control of his bike and left the road. (M525 - Martle, p.156)

997 30 September 1961 2200 hrs
LA PORTE (INDIANA) A second landing report from this town. No details at present. (FSR 17,6 - Table of American Landings)

998 9 October 1961 1000 hrs
LAKEPORT (CALIFORNIA) Melville Phillips observed a snail-shaped object with a long tail, whipping back and forth, descend from the sky, to treetop level, then shoot away. (Harry Greenwood-APRO)

999 14 October 1961 1700 hrs
TWO HARBOURS (MINNESOTA) A woman observed an object the size of a large ship (an ore carrier) descent onto the surface of Lake Superior and bob on the surface, 1.6km from shore. The lady, a neighbour, and a Lake County sheriff saw the object through binoculars, but were unable to make out details. After the sheriff had left, the lady saw the object rise up and move south at the speed of a car. (Lor IV p.230 + APRO Nov 61, p.3 - Earl Crummette :: Sanderson IIa, quoting above, gives location as Michigan)

1000 21 October 1961 0200 hrs
DATIL (NEW MEXICO) while driving between Datil and Pietown on Highway 60, Richard and Rhonda DuBois of Westminster, Ca., encountered a brilliant ball of white light, which flashed down in front of their car, then slowed, turned and paced them, before streaking back into the sky, only to descend again as they were travelling through a canyon. It then split into four smaller lights which paced them in formation, until they reached a service station. As the car slowed, the lights shot up out of sight. (Barry Greenwood - APRO Jan 62,

p.1 :: Lor IV, p.231 :: FSR, 8, 3, p.27 - UFO Investigator, Jan-Feb 1962)

1001 November 1961 0115 hrs
HARVEY (NORTH DAKOTA) Four men were driving back from a hunting trip through the snowy landscape in rain and sleet with very poor visibility. The driver, the only one awake, saw a blazing object descend from the sky, landing 800m away. Fearing a plane crash, he woke his front-seat companion and they drove up to within 150m of the site, where they saw an object resembling a plane tail sticking out of the ground at 85°. Through the glow it emitted they saw it was a silo-shaped craft. As they approached with flashlights they saw four people around the craft, which was on the other side of a ditch and railway tracks. When they shone their light on the scene there was an 'explosion' and sudden darkness. Fearing a disaster they tried to manoeuvre the car closer awakening another of their number, a treasury agent with medical knowledge. The poor terrain forced them back to their original location. When they turned to return, they saw the craft and four figures standing on the road. The figures were 1.6m tall with white overalls with partial headgear. One of the figures gestured for them to get back. They debated about investigating, armed, but instead got the highway patrolman from the nearby township. When they returned to the site the scene had vanished. They then saw what looked like auto tail-lights in an empty field. The officer and one of the hunters pursued them, but they vanished. After some time the officer left, and the hunters continued their journey for another 3km, when the object 'brilliant bluey-red like an arc-lamp' landed gently 150m away in a depression 20m below the countryside. Two of the men got out, one taking a rifle though those in the car had no recollection of him doing this. Two beings appeared by the object, though the witnesses had not seen them emerge. The two men in the car held the beings in their headlight beam, but before they could decide what to do, the man with the rifle fired for no apparent reason, hitting one of the beings in the shoulder, who cried out "what the hell did you do that for?", his companion rushing to his aid. The men fled in terror. They later found that they had suffered a time loss. Next day the treasury agent was approached at work by three men, who took him home, examined his hunting gear, asked him about the first part of the incident, and warned him not to talk. He eventually communicated the story to Dr Hynek in 1968. (Hynek & Vallee, p.129 :: Hynek 1a pp.43,240)

1002 November 1961 (appx) 1900 hrs
VERLAINE (LIEGE, BELGIUM) A farmer

working in his fields saw an orange globe take off from a small wood 500m away, and passing over his head. Sparks were visible around its edges during flight. (Bonabot - Infospace 9, p.42)

1003 21 November 1961 1930 hrs
OLD TOWN (FLORIDA) 11km east of New Town, an employee of the State Highway dept., and a woman employee of a local Ford dealer, saw a reddish-orange object the apparent size of an auto-tyre at treetop height for 3-4 mins. before it rose up vertically. Both observers were considered very reliable. (Official Guide p.183)

1004 December 1961
PORTO ALEGRE (RIO GRANDE DO SUL, BRASIL) An occupant report by N Brochada. No details at present. (Les ETs no 58 - SBEDV 39/41)

1005 21 December 1961 2145 hrs
LAFAYETTE (INDIANA) Jerry Hislope (20) of Kentland, was driving 3km north of Lafayette, when his car was buzzed by a glowing white object 2.5m diam, 1m deep. The object dived at the car, at times descending to 3m alt. before accelerating into the sky. He stopped to observe it at one point. (M526 - APRO Bulletin, March 62 :: Lor 1a - Indiana Journal 28 Dec 61)

1006 1962 (appx.)
PESCARA (ITALY) while photographing in the Orlandi Hills, near Pescari, painter Franco Tomassini noticed an object approaching silently, at great speed, and descending to 2m. From an opening in the lower part there emerged a being 2m tall, dressed in a tight fitting overall, through which his muscular build could be seen, suggesting that he had no stomach. The being smiled, and asked, in Italian, for water, producing two containers which had been folded in his pockets. Tomassini obliged, and the other thanked him, saying "I'll do a favour for a favour", and then jumped into the machine which took off like a rocket. (FSR 2,2, p.4 - Domenica del Corriere - Renato Albanesi)

1007 1962 (appx.)
ALPORTEL (ALGARVE, PORTUGAL)
A peasant saw a very bright oval object take off from a spot on the mountainside. A few days later he found a round excavation 3m deep, 30m diam. An expedition was organised in the town, and they found three tunnels 3m high, 4-5m wide, soundly constructed, going deep into the mountainside. The darkness prevented further exploration and later the church and authorities sealed up the tunnels and forbade further exploration. (M33 - LIDL 121, p.17)

1008 1962
RIO NEGRO (ARGENTINA) Mario Borland-

elli and a friend saw a bright light near the horizon; as they approached it, it shot into the air. At the site an elliptical burn 18m long was found, along with samples of magnesium. (Phillips, p.25) PHILLIPS GIVES HIS SOURCE AS PERCH, BUT THIS MUST BE AN ERROR, AS NO SUCH CASE APPEARS IN THAT ISSUE.

1009 1962
MINOT (NORTH DAKOTA) A lady was driving from Grand Falls to Minot when an object flew across in front of her car and followed it. The next day a bowl shaped imprint in which all the grass was crushed, was found. Three indentations were clearly marked within the depressed area. Plants and grass showed irradiation of the subterranean roots (Phillips, p.26 (150) - DataNet, no date)

1010 1962
BERKSHIRE DOWNS (BERKSHIRE, ENGLAND)
A farmers wife from Somerset was in a party on the Downs, when they got lost. She turned round to see a small man dressed in green standing at her elbow. He said "You take that one (path) and you'll be all right", then "just wasn't there any more". (Sandell - Readers Digest: Folklore Myths and Legends of Britain, p.121)

1011 1962
BROADMARSH (TASMANIA, AUSTRALIA) A 6m long black object hovered above then touched down in, a paddock, causing a fire. (Basterfield - Hobart Mercury, n.d. - letter to the Editor)

1012 1962
OAXACA (OAXACA, MEXICO) John Hart, of Greenwich, Conn., USA, saw a brightly-lit spherical object hovering just above the ground at the far edge of a jungle clearing. Afterwards it left the area at great speed (Barker II p.26 - Saucer News, Mar 63 - Port Chester Item, n.d.)

1013 9 January 1962 0300 hrs
CUESTA DEL TOTORAL (CATAMARCA, ARGENTINA) Jose A Filipin and Mr J Navarro were returning by truck to Catamarca, when, just as they reached the crest of the Cuesta del Totoral two powerful lights in the sky followed the truck at almost identical speed. Surprised, they halted, but the lights vanished immediately. The phenomenon recurred at Amadoros, and this time they were able to make out a strange cupola shaped device, similar to the upper half of a bus, standing on the slope of the mountain some 100m from the road. Beside this object there was a second, similar one. Both moved in a zig-zag fashion and finally vanished behind a small hill. Subsequently, members of a police commission sent there from Catamarca saw a luminous object which touched down gently on a high point known as Loma Brava (FRENCH 12, p.9 - Uruguayo 13 - La Nacion, 11 Jan 62 + Review 2001 no.17, Dec 69, p.28 :: M527 - COLOVNI 1962)

1014 19 January 1962 1115 hrs
MOUNT AIRY (N. CAROLINA) Harry Epper-
son, Bill Rowman, George Chalkway, Alice
Lockhart and dozens of other residents saw
a white, round object as bright as the sun
descending towards the ground. Several
people reported seeing a man at the bottom
of the object, which was in view for 5 min.
Local and county police and the Highway
Patrol investigated without result.
(Flying Saucers 80, p.9 — George Hancock)

1015 22 January 1962 2100 hrs
VILLA DIQUE (CORDOBA, ARGENTINA) From
2100 hrs on the 22nd until midnight on the
25th, 15 unusual objects were observed at
the Villa (del) Dique, Los Molinos and
Molinos Reservoir areas. Some of the objects
landed on the banks of the reservoir, while
others moved on the surface of the water,
no more than 200m from witnesses. Their
diam. ranged from 5-10m. (FSR 12, p.9, —
Orionto 19 — Cordoba 29 Jan 72 + Argentine
Army Manual de Informaciones vol. 2, 2/3,
p.22 + Richard Heiden for information on
geography of the site)

1016 29 January 1962 Early morning
ENSENADA (BUENOS AIRES, ARGENTINA)
Three people saw a conical object with red
orange and blue light (or changing colour
red-orange-blue) fall into the river.
(Heiden — Bunchs p.19 — La Razon 30 Jan 72)

1017 Early February 1972 1500 hrs
HAWK (CALIFORNIA) Robert Todd went
into his kitchen to get a glass of water,
when he was surprised by a weird glow in
some trees, and went out into a nearby
field to investigate. When he reached the
field he encountered a large circular ob-
ject hovering 2m above the ground, with a
humanoid being 1.7m tall, dressed in black
standing beside it. The being drew some-
thing in the dust, which Todd took to rep-
resent the interior of the machine, then
climbed in and the object accelerated away.
Investigators found traces of Todd's foot
prints, and thinner 'feminine' prints, but
felt there were certain inconsistencies in
Todd's story. (LUFORA Bulletin, III, 5, p.13
— Harry Siobert) THE LOCATION IS TAKEN
FROM THE NAME OF THE BODY INVESTIGATING THE
AFFAIR — THE HAWK RESEARCH SOCIETY. I ASS-
UME 'HAWK' IS A PLACE NAME, BUT WOULD WEL-
COME FURTHER INFORMATION.

1018 February 1962 Late afternoon
BORJAS BLANCAS (LERIDA, SPAIN) Mrs
Cecilia Cardona and her 5-year-old daughter
saw, through the north-west window of their
house, three very dark discs standing on
edge, touching the ground. They were as
tall as a row of large pear trees in the
field, and oscillated back and forth. When
they approached some olive trees, starlings
roosting in them flew off rapidly. After
30 mins observation, as night was coming on,
the three discs rose vertically to a great

height, and went off north-west, in format-
ion. Mrs Cardona had several other UFO ex-
periences. (B34 — Letter to ERIDANI)

1019 9 February 1962 0330 hrs
ASTON CLINTON (BEDFORDSHIRE, ENGLAND)
Ronald Wildman, a car delivery driver emp-
loyed at the Vauxhall factory at Luton, was
delivering a new estate-car from the factory
to Swansel. He had driven through Dunstable
and was approaching the crossroads at the
end of the Ivinghoe road, at the village of
Aston Clinton, when he saw an oval-shaped
machine, white, with regularly spaced black
openings. It had a diam. of 12m, and was at
6-9m alt. As he approached within 20m, the
power of the car declined, slowing him to
36kph. The engine lost revs., though the
headlights were unaffected; changing gear
could not improve the car's speed. The ob-
ject kept about 6m ahead of him for about
180m then came lower. As it approached some
trees near a cemetery, a kind of halo ap-
peared round the craft, which veered off to
the right at terrific speed, as it did so,
it brushed particles of frost off the trees
onto his windscreen. Investigators found no
traces, but considered Wildman to be honest
and straightforward. Other Vauxhall drivers
had apparently had similar experiences.
(FSR 8, 2, p.18 — first hand)

1020 17 March 1962
ERIE (PENNSYLVANIA) Strange lights
were seen offshore, which moved away as a
coastguard vessel, sent in pursuit — got too
close. (Greenwood — APRO, July 62, p.4)

1021 7 April 1962 0005 hrs
MONTAGUT (LERIDA, SPAIN)
A 55-year-old, uneducated, farmer,
was working his fields when he saw a very
intense white light apparently on the ground.
He thought it was a train, then realised it
was zig-zagging towards him. It passed over-
head at 15m alt., causing him to dive to the
ground. It was shaped like a cloud, several
meters in diam. and disappeared at great
speed. (B35 — Enrique Campos)

1022 9 April 1962 2300
PORZETTO (TORINO, ITALY) Two lovers
saw a disc-shaped object landing in a near
by meadow, by a small wood. The disc was
15m in diameter, 2m high, and gave out a
bright green phosphorescence, which created
a pulsating, coldly luminous halo. When
the object touched the ground the pulsat-
ions stopped. A door opened in the side of
the object, light coming out from the
opening, from which emerged two creatures
which descended and walked on the grass in
front of the object for some minutes. They
appeared to be talking between themselves.
Suddenly one of them pointed to the wood,
and not long after one went to the north
and disappeared amongst the trees. The
second being returned to the object, the

door closed, the green phosphorescence
began to pulsate again. Immediately the
object took off, at first swaying, then
ascending vertically at high speed.
(Verga — ITACAT — Il Nostro Tempo, 26
May 62) DATE COULD BE PREVIOUS WEEK.

1023 10 April 1962 2130 hrs
SAN CASCIANO (FLORENCE, ITALY)
Mario Zuccala (26) a tailor who worked in
Florence, was coming home through the
Cidinella woods from a bus-stop, when
crossing a small canal, he was stuck by a
sharp wind. Turning to his left, he was
terrified to see an object resembling two
bowls, one on top of another, 8.5m diam.,
ash-coloured, pass overhead at 6m, and
settle less than 7m away, about 2.5m above
ground. From this object a cylinder, 1.5m
diam. descended to the ground. A door
appeared in the cylinder in which three
steps, illuminated by a diffuse light,
could be seen. Two beings emerged. They
were about 1.5m tall, covered completely
in shiny metallic suits with two antennae.
They took hold of Mario under the armpits
and led him into the interior of the
craft, which was empty, and illuminated by
the light he had already seen. As if from
a loudspeaker a voice addressed him in
Italian; the only phrase that he could re-
member was one saying that on the fourth
moon they would come at 0100hrs to give
him a message for humanity. The beings then
escorted him out, and he found himself home
by 2145hrs, where his wife was startled by
four loud knocks on the door which Mario
could not remember making. He appeared to
be in a state of extreme terror, and after
a restless night contacted journalists, who
were unable to find any evidence of the
crafts presence at the spot. According to
later reports Zuccala claimed that the
beings returned, giving him half of the
message, which was kept in a case which
could only be opened using three 'extra-
terrestrial' words. The other half of the
message was supposedly given to a man in
another country. Investigators were divided
about the story, and felt that the second
half was a fabrication for publicity. (FSR
8, 4, p.5 — Ceccarelli Silvano :: Flying
Saucers, Jan 66, p.55 — Roberto Pinotti)

1024 12 April 1962 2300 hrs
RESCALDINA (VARESE, ITALY) While
driving along the Legnano-Saronno road,
Iller Benazzi (28) and his fiancée, saw a
strange, dark, circular flying machine
with two very powerful lights in the fore-
part, and three small violet lights in the
rear, which descended noiselessly, diving
at the car three times, on one occasion
almost grazing the roof. It then landed on
the road some distance before them, before
taking off towards Saronno. It was also
seen by Stefano Fassa and his girlfriend

in a second car, but they did not mention
the incident until they heard Zuccala's
story. (Verga — ITACAT — La Nazione 14 Apr
62 + la Settimana Incom, no.18 + Cronaca, 28
Apr 62 :: FSR 8, 4, p.7 — C. Silvano ::
Flying Saucers Jan 66, p.57 — R. Pinotti)

1025 24 April 1962 1945 hrs
SPRINGFIELD (PENNSYLVANIA) Mrs Alice
Gasslein was driving her mother, Mrs
Estelle Wilkison, home, when Mrs Wilkison
looked out of the car window and was an
object moving slowly and silently east to
west, and directed her daughter's attention
to it. It was circular, surmounted by a
dome giving off green flashes of light.
The centre section had a rotating series
of square windows giving off a brilliant
white light. The object was about 10m diam
10m thick. The bottom was saucer-shaped,
curved upwards, and had shafts of white
light projecting downward. It was travell-
ing at 15m alt. Mrs Gasslein turned round
and drove home to alert her husband Joseph,
a former colonel in the air reserve, who
saw the object 400m away. After the object
had moved off, Mrs Gasslein drove her
mother home. When she returned a neighbour,
Mrs Barbara Berryman, directed her atten-
tion to a nearby wooded area, from which a
similar craft emerged at 15m alt., ap-
proaching the rear of the property. Mr
Gasslein again saw the object at a dis-
tance of about 800m. Paul Scattergood and
a number of other residents independently
reported a light low in the sky. (Olsen
3-78 — NICAP :: Pegasus 2, 12, p.13 — James
McDonald)

1026 27 April 1962
BURT (MICHIGAN) Two fireballs were
seen skimming the treetops; one was large,
the other smaller. Both were brilliant
green. Mr Fred Harris reported that they
travelled much faster than a plane. (Barry
Greenwood — APRO Jan 63, p.4)

1027 30 April 1962
MOUNT ETNA (SICILY, ITALY) At the
Monte Monfre crater customs official
Eugenio Siragusa (43) claims that in re-
sponse to 'telepathic signals' he encount-
ered two beings 1.65m tall, dressed in
trousers with silver rings, belts which
gave off at intervals yellow-green-blue
flashes of light — which had a calming
effect — and metallic, one-piece helmets.
The beings spoke in strange metallic
voices, giving him a 'message for human-
ity'. They spoke and gestured like priests.
In the crater was their 15m diam. craft,
which gave off a brilliant illumination.
Siragusa later sent a copy of this message
to various heads of state, and set himself
up as a 'New Age' messiah. Despite his
leter eccentric behaviour, workmates had
considered him reliable and steady in his
work. (FSR 2, 1, p.3 — Domenica del Corriere

eggs out into the open air, the wasps attacked the women, stinging her very badly several times. She covered herself with some medication from a chemist's and lay down for the rest of the day. The next day she decided to set off home in the car. The day was sunny and hot, but just as she got into the car to drive across the field to the road, the sky darkened dramatically, and it began pouring with rain. The field became a muddy torrent in seconds, which rapidly bogged down the car. As she tried desperately to get the vehicle moving, an enamel bowl which had been left behind the car, exploded as it was hit by a bolt of forked lightning. The woman was by now showing great fear, and shouting about a curse. Edward tried to put a coat under one of the car's wheels to try and get it moving, but without success. Suddenly a rear tyre burst with a loud hissing noise; within seconds, for no apparent reason, one of the front tyres burst as well. The woman was by now hysterical.

The next day the woman did manage to get away, and Edward never saw her again. The mysterious 'jinx' seemed to follow him, however. Shortly after he met up with Joan Leyland (*) and they started to live together. They moved around through several places, but never stayed long because 'things always seemed to happen' wherever they stayed. Eventually they took possession of a bungalow, and were plagued from the start by poltergeist activity. Footsteps would sound across rooms with no-one there; they would hear the sound of pots and pans crashing in the kitchen, but nothing was ever out of place; the door would open on its own, with the handle visibly turning round. Eventually they were driven out. The night before they left Edward looked into the spare bedroom, which they did not use. On the bed he saw the figure of a showman (as from a circus). It seemed to be mummified. He walked up to the bed, and as he approached the vision faded away.

Quite what one is to make of all this, is difficult to say. Healthwise, Edward Gartner seems perfect. He has never suffered from any illnesses (including none of the common childhood ailments). His father, who is 97 and still alive, has been just the same. However Edward has suffered continually from accidents - and has been in hospital several times because of these. Just a couple of months after the investigations began, he was rushed to hospital after an accident, and had to have a major operation, from which he fully recovered. When demobbed from the RAF he was given an X-Ray, and the medical

team were apparently amazed that he was not dead. Whilst he was otherwise in normal health, his body was so badly shattered internally, that it looked 'as if he had been run over by a tank!'

Edward himself reacts philosophically to all these events. He is able to put over his views and ideas very lucidly. "Could it be possible", he says talking about his experiences, "that they did actually take place, and I was in a state similar to a person with catalepsy, who actually sees what is going on but cannot use any of his senses except sight?" He continues: "Summing up the many things that could have happened, I have decided to accept that I was in some way conditioned... To me the whole episode was reality - it did happen - but the intruder or intruders (into my mind) wanted no publicity".

He sees all his experiences as meaningful, "Looking back over the years - right to childhood, with a very clear memory, it seems that my place in life was for no other reason than to go through these experiences. The time would come when I could put the puzzle together with the bits and pieces from my experiences." He speculates - and no more than that - on the nature of the 'intruders', which he regards as an invisible force which is responsible for all psychic an UFO encounters. He does not place them as coming from anywhere, although he regards them as not physical but spiritual in essence. To conclude he says: "Now you - having read of these experiences - must ask yourselves, just as I am doing, what really was going on. Summing it all up I can only come to the conclusion that it was forces outside of myself, working for a purpose which we have yet to find out".

(*) In accordance with what is now our regular policy, the names of percipients and their associates have been changed. The correct names are on file with the Editors.

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LETTERS

Sir:

John Harney has written a fascinating article on The Plurality of Worlds (MAGONIA 4, pp.3-7), but I fear he enters a literary and theological minefield when seeking to probe the origins of Christian concepts. There can be no doubt that the people who formulated the various doctrines the Church Fathers raged about did draw upon Greek notions, but they also partook liberally from other sources, willingly or otherwise.

The triumph of Aristotelian ideas in the medieval period in a Christianised form was the end product of the conflict between various schools of interpretation. Aquinas did have bitter rivals, while the cosmology which was acceptable to the early Church was not so much his as that of Ptolemy. In all the disputes that the early Christians participated in, astronomy was a non-starter.

Christian theology was not really concerned with the notions of the plurality of worlds, and nowhere is it taught that the Earth was the only inhabited world. A notable theologian, Emanuel Swedenborg (1688-1772), who is not referred to by Mr Harney, had no problem reconciling his theological ideas with his populating of part of the Moon with another civilisation. The deist-like Thomas Paine (1737-1809), held that whilst the Christian system worked against the notion of the plurality of worlds, the Creator had actually done this, and for Christians to deny the fact rendered their system of faith "at once little and ridiculous". Paine's view, which he spelt out in part I of his book The Age of Reason, produced an enormous controversy in the English speaking world. The impact of this debate on the formulation of our present viewpoint cannot be pushed aside as of no account.

I suppose some 'nuts and bolts' ufologists are "passionately eager to find evidence of the reality of intelligent life elsewhere", as Mr Harney notes, but as one who has been described as of the 'nuts and bolts' fraternity, the discovery of life, while not an unreasonable possibility, is a matter of little importance, for I look

upon 'nuts and bolts' ufology as primarily that school of thought which defines the subject in a strict manner, and holds that every case has a perfectly natural explanation, given that adequate data is available. There may well be life in deep space, intelligent or otherwise, but it is quite possible that life is unique to the Earth, in which case bang go all those little green men.

Yours faithfully

Robert Morrell
Nottingham.

Dear Sir,

Grateful as one must be for John Harney's skilfully summarised cultural history of Western civilisation, I suggest that there is an alternative, shorter, and simpler reason why people favour the extra-terrestrial hypothesis: it is the one which makes the best sense - or the least nonsense.

One does not have to lean for support on one's Hellenic or Hebraic antecedents, or invoke Descartes or Berkeley, to evaluate the likelihood of UFOs being material or immaterial; or, if material, of their being of terrestrial or extra-terrestrial origin. Such deductions can be made directly from the evidence itself.

Where our cultural ancestry could play an influential part might be in determining the appearance of a UFO if it is not of extra-terrestrial origin but, in whole or in part, some kind of 'thought-form' (to use a loose term loosely) of human origin. But this is not, I gather, John Harney's point.

Your journal is noted for its ability to stand back from the nitty-gritty and adopt a more comprehensive viewpoint than those who are so busy sniffing the lavender bushes of Valensole that they fail to see the woods of Magonia beyond. But I suggest that on this occasion the woods themselves are out of sight, and that your contributor has lost himself in a lifeless desert of arid speculation.

Yours sincerely

Hilary Evans
Blackheath
London SE13



Letters for publication are always welcomed, whether commenting on articles in the magazine, or on any other relevant subject.

EDITORIAL - continued from Page 2.

that some remuneration of contributors is intended.

If you do have anything which you would like to have considered for this project, please write giving a summary of the material (not the full manuscript at this stage) to the editorial address above. We would also like to hear of any published material, not now generally available, which would be worth re-publishing, although in this instance we would need to consider the copyright position.

We are envisaging publication in a MAGONIA-like format (litho-printed, stapled A4 size), but perhaps with typesetting or varityping, stiff covers, halftones etc., as required.

A new round of postage increases in the New Year will be adding further to the financial burdens of MAGONIA and other small magazines; an increase in subscription seems inevitable. When this will be introduced, and how much it will need to be will not be known until we get more details of the Post Office's proposals. In the meantime we are looking at ways to alleviate the situation.

One way in which we could avoid some of the increase, especially for our overseas readers, would be to go back to surface mail for ordinary subscriptions, and charge a surcharge for airmail. This was our original arrangement, but we started to send all our subs. airmail in the palmy days of the sterling crisis, when our American readers' cheques brought us wealth beyond dream! Surface mail can take anything up to three months to the USA - can you all wait that long? Please let us know how you feel about this.

We are also looking at other ways of raising some money. One simple idea that works well for many other small organisations is asking all our readers and contacts to send us used postage stamps. Ufologists are great letter writers, and must collect a plethora of exotic stamps on their mail. If you would like to send us all the stamps you get off your mail (except the small, everyday UK stamps), we have a market for them which could help offset some of our rising costs. Perhaps we can prove Kevin McClure wrong when he says (MAGONIA 4, p.18) "Philately will get you nowhere". (In return, wherever possible, we'll use large commemorative stamps on our overseas mailings of MAGONIA.)

Please remember to let us know as soon as possible of changes of address. Besides inconvenience to us when items are returned it means you are not getting the full service you have paid for.

Notes & Quotes

From time to time in these pages we have criticised UFO Conferences which have attempted to cram too much into the allotted time, with the result that it has been impossible to provide adequate question time periods, difficult to meet other ufologists for informal exchanges of views and scarcely been able to get a bite to eat. It is a pleasure, therefore, to report that the recent UFOIN/NUFON Conference at Birmingham avoided most of these pitfalls.

Most of the participants provided papers which were short and to the point. All gave adequate time for questioning. There was a generous break between each lecture which gave plenty of time for meeting, talking and eating. A well-stocked snack-bar (staffed by the organisers!) was provided. None of the papers over-ran too much, and the whole thing was over just as the pubs were opening!

The perfect UFO Conference then? Well some of the papers were of rather uneven quality. Kevin McClure, with his overview of the Welsh events of 1904-5, and Jenny Randles with some first results of a potentially important new statistical approach to CE 4, reports were probably the best organised and most coherent papers. Andy Collins seems to have single-handedly rediscovered the Age of Aquarius, which produced a sense of deja-vu amongst some of the 'aging hippies' present, who remembered the UFO scene of the sixties.

It was for many of us a first-time experience to actually meet an 'abductee', and like most of those people who have undergone a genuinely strange and puzzling experience, John (Aveley Abduction) Day's account of his encounter was calm, understated and convincing.

The only piece of real chair-scraping came with Frank Johnson's ludicrously naive account of the 'Janos People'. The only encouraging thing about this part of the proceedings was the generally hostile tone of the audience's questions.

In all then, a successful conference, and one which shows that some of the lessons of previous overcrowded and under-catered conferences have been learned.

Let's hope the message spreads.

BOOKS

The French Collection HILARY EVANS

ZURCHER, Eric. Les Apparitions d'humanoides. Alain Lefevre, 1979. 48frs. (can be obtained via Hachette, 4 Regent Place, London W1.)

As long ago as 1963, Michel Carrouges, in his seminal study Les Apparitions de Martiens, drew our attention to an essential difference between the French UFO experience and that of the United States: it is a difference typified by the simple statistic that during the 1954 French wave almost 1 in 5 of the cases reported were landings, a far higher proportion than has ever occurred in the USA. Now, this difference may be more apparent than real, and the reasons for it may be a question for the sociologist or the ethnologist; non the less, whatever the explanation, the fact remains, and it is a fact which has led French ufologists in a very different direction from that taken by their colleagues across the Atlantic.

Continued from page 6.

8. Most of this article's material on anti-semitism comes from: COHN, Norman, Harrant for Genocide, Eyre & Spottiswood, London 1971/
9. TUCHMAN, Barbara, The Proud Tower
10. COCKBURN, Claude, Best Sellers
11. Sunday Herald, February 8th, 1920
12. The role of conspiracy theories in National Front ideology is described in: BILLIG, Michael, Fascists, Harcourt Brace, London 1978.
13. ZINN, Howard, A People's History of the United States, chapter 20. Longmans, 1980.
- ERINGER, Robert, The Global Manipulators, Pentacle Books, Bristol, 1980.
14. For Left conspiratorial interpretation

Though the leading French UFO journal is entitled Lumieres dans la Nuit (Lights in the Night), the emphasis has always been on landing cases, and particularly on those in which entities, more or less humanoid in appearance, are involved. The biggest and most impressive book in the French UFO literature, Figuet and Ruchon's 750-page OVNI - Dossier Complet, is devoted to straight reports of close encounters, more than 600 of them, each and every one investigated by one or other of France's active and well organised groups. This book by Zurcher, shorter but more probing, is an in-depth contribution to the study of those cases in which humanoid entities have been reported.

The first part of the book sets out to do for ufonauts what McCampbell's Ufology did for their vehicles. 202 French cases of alleged humanoid encounters are taken to pieces and analysed according to their component elements, in chapters whose subject matter ranges from soil traces to the sounds heard by witnesses, and establishing the who, the when and the where of the reports. But the most interesting sections are of course those which relate to the ufonauts themselves.

There are sections devoted to the varieties of their visual appearance; to their dress and their appearance; to their activity and behaviour, whether on their own or in regard to the witness(es). This latter section, for example, comprises such sub-headings as mode of appearance,

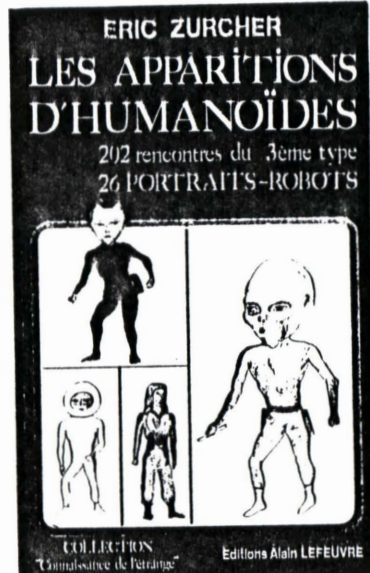
ions of American political assassinations, see:

YAZIJIAN and BLUMENTHAL, Government by Gunplay, Signet, New York 1976. Similar interpretations of Watergate and some criticisms from a traditional left viewpoint can be found in: WEISSMAN, Steve, Big Brother and the Holding Company, Ramparts Press, California, 1974.

The following back issues of MUFOB and MAGONIA are still available, although supplies are limited:

MUFOB, NS 8 - 12, at 40p each
MUFOB, NS 13 - 15, at 50p each
MAGONIA, 1 - 4, at 50p each.
Please send orders, with cheque or postal order made out to 'John Rimmer' to the address on page two.

mode of movement, activity in regard to the environment, activity in regard to the UFO itself, activity in regard to the witness, and mode of disappearance. Each of these aspects is given its statistical basis: thus we learn that of the sample,



202 were cases in which the phenomenon was already 'in place' when the sighting occurred, the witness coming upon it 'by accident or otherwise.

Even if this were all, the book would be immensely valuable, for it gives us just the sort of information base which is essential to valid model-building. But factual analysis represents only the first half of Zurcher's study. In the second part he essays a comparative study, between, on the one hand, the material gathered in part one, and on the other, reports from other fields of phenomena which appear to have characteristics in common. What can we learn, the author speculates, from a comparison of humanoid apparitions with religious visions? with paranormal entities such as spirit forms? with the entities of myth and folklore? or with the creations of the human psyche?

In a brief concluding section, Zurcher presents us with two possible scenarios based on the preceding material. While he does not offer them as anything but conjecture, they do - like the pictures of models on the outside of Leggo or Peccano sets - give some idea of what can be done with the materials available.

Thus, if we chose to adopt an extra-terrestrial hypothesis, he suggests that we draw on an analogy with the conduct of our own terrestrial life scientists who, when seeking to establish a relationship

with a species such as gorillas, imitate their behaviour in order to win their confidence. Perhaps what the ETs are doing is creating more or less human-like forms which behave in a more or less human-like manner, to pique our curiosity, to catch our interest, or perhaps simply to make us realise that they exist at all and that they are interested in studying our behaviour rather than in any formal invasion or conquest.

If, on the other hand, we are reluctant to adopt an ET-based approach, Zurcher suggests that what is at work might be some kind of superhuman intelligence, such as that which controls the behaviour of many kinds of animals: he cites suicidal lemmings as the most striking example, but migratory birds and fish indicate a similar subordination to some 'higher' authority. This intelligence might act on the collective unconscious, to make us see, perhaps even 'create', UFOs, for purposes at which we can as yet only guess, but which are presumably related to some kind of cultural development necessary for the preservation/advancement of our species.

Such ideas are not particularly novel: similar lines of speculation have been followed in the pages of MAGONIA and other of the more thoughtful journals from time to time, and provide the most satisfactory, if not necessarily the best substantiated, scenarios available to date. In the context of Zurcher's study they do perhaps take on a somewhat firmer credibility than when presented simply as unsupported ideas; nevertheless they are offered only as conjectures, in no way essential to the book as a whole. We are left free to construct any model we like with the pieces supplied.

Apart from the intrinsic merits of Zurcher's book, it presents an object lesson to British ufologists. One has only to set such a study alongside, let's say, the Collected Works of Arthur Shuttlewood, to see the immense gulf which separates the French ufologists from all but a handful of his counterparts in this country. Zurcher and his colleagues start with an absolute respect for the facts, which they collect, present and analyse ruthlessly. But they also recognise that facts in isolation are nothing, except insofar as they help us to envisage larger patterns, detect trends and tendencies, establish lines of thought or demarcate parameters. Too many English-language books are little more than expanded treatments of the theme 'Now, just look at what astonishing things are going on! Isn't it time somebody did something about them?' Well, writers like Zurcher are doing something about them.

HAINES, Richard F. Observing UFOs; an investigative handbook. Nelson-Hall, Chicago, 1979. 300 pp. P'back.

Richard Haines, an expert on perception, has written one of the first detailed textbooks on this aspect of UFO research. The text is based to some extent on various articles the author has published in a number of specialist UFO publications, and covers most areas of the perception of anomalous ariel phenomena.

For the layman like myself, it is the first five chapters, which cover techniques for obtaining and evaluation eye-witness testimony, which are of the most interest.

The second chapter attempts a definition of 'UFO' which reads:

"Manifestations of the UFO phenomenon are found among reports of the perception or indirect awareness of an object, light source, or presence of something in the sky, upon the land, or beneath the surface of a body of water, the appearance, trajectory, and general dynamic, luminescent or reflective qualities of which do not suggest an explanation that conforms with current conventional or logical explanations, and which remains unidentified after all evidence surrounding the sighting has been studied by technically capable persons, including the field investigator involved in the case, who have applied both common-sense identification as well as intuition to their analyses."

While this is superior to the BUFORA 'definition', it is still quite unsatisfactory. Definitions should avoid presuppositions, and one can note the implied existence of a 'single, unique UFO phenomenon. I'm also unhappy about the use of words such as "sighting", or "conventional or logical explanation". Despite continual misuse, 'logical' and 'rational' are not synonymous with currently accepted scientific, metaphysical and social world views.

The difficulty with terms such as 'UFO' is that they are not precise definitions, but 'social labels' applied to a fluctuating band of experiences.

Haines rightly emphasises the human factor in UFO experiences, warning investigators not to let their interest in the technical and technological side of things obscure other interesting information, such as may be brought out by a study of the changes in witness's emotions.

The later chapters are more technical and are perhaps less generally applicable to the UK. There is also a glossary and an extensive bibliography.

As much of the material in this book is specialist discussion, far outside this reviewer's competence, other reviews by those persons with more competence in this field would be welcomed.

- PR

CAZEAU, Charles J. and SCOTT, Stuart D. Exploring the Unknown; Great Mysteries Re-examined. Plenum Press, New York and London, 1979. 233 pp.

Cazeau and Scott critically examine a number of modern beliefs (ancient astronauts, Atlantis, archaeological puzzles, UFOs, Velikovsky, etc.), and seek to correct many mis-statements in popular literature.

The sub-title is somewhat misleading, however, and should perhaps read: 'A random selection of popular books, picked up from the Mysteries of the World section at the local bookshop reexamined'. For the authors appear to have only the most cursory knowledge of the subjects on which they are commenting. This is a pity, for most of these comments are very much to the point, and are a valuable corrective to much pop pseudo-science. They conduct their critique in a fair and well-balanced manner, without resorting to ridicule.

They present a list of no less than fourteen distinguishing marks of pseudo-science, with examples - most of which are quite hilarious. On the other hand, their own account of 'real' science presents such an idealised picture of calm, dispassionate scientists, proceeding by perfect textbook methods, and almost eager to see their own theories demolished by new discoveries. But the 'real' world of science is not like this, nor could it ever be so, for that would mean that 'scientists' are an isolated group of a-cultural beings. The presentation of idealised pictures like this, especially in books like the present one, which are aimed at secondary school pupils, is always likely to be counter-productive.

Statements such as "(The Earth) was still round in pre-Columbian times, even though most people thought it was flat" (p. 4), are typical of the sort of statements that the authors condemn in pseudo-scientists. (Of course, most educated opinion in fifteenth century Europe knew the Earth was a globe, and only a few extremist clerics had argued otherwise. Furthermore, Columbus believed that the popular idea of the spherical Earth was wrong, and that it had a hump where the terrestrial paradise was situated!)(*)

Indeed it might be useful to see how much pseudo-science writing is actually based on memories of how school textbooks are written!

-PR

(*) See for example L Sprague de Camp and Willy Ley: Land's Beyond, 1953)

WALLIS, Roy. Salvation and Protest: Studies of Social and Religious Movements. Francis Pinter Ltd., London, 1977. 231pp. £10.00.

In these essays, Dr Wallis deals with the sociology of several contemporary social movements, both religious and secular. Movements dealt with include Scientology, the 'Nationwide Festival of Light', the National Viewers and Listeners Association, the 'Children of God', 'Civil Assistance', and 'GB '75'.

Wallis's comments are always perceptive, and the reader will find much useful information on these organisations. Some, such as the Scientologists and 'Children of God' are totalistic (some would say totalitarian) religious cults, demanding exclusive allegiance. Most of the others are restorative, seeking to combat 'dangerous' trends within society, and to restore 'our way of life'.

The origin of the book is a series of separate essays, which perhaps prevents Wallis drawing attention to some of the unifying factors behind many of the movements. With the possible exception of the Scientologists, they are all concerned with the 'problems of freedom, and attract those to whom a pluralistic society has

become too complex. The British groups, GB '75, Civil Assistance, Festival of Light, and NVALA, indeed, draw on almost identical constituencies - people concerned about pornography, rapid social change and the loss of state religious prestige. None really accepted the limitations of a pluralistic society, and all sought to restore an idealised past. All tended to view themselves as bastions of order and decency, and all more or less held a conspiracy view of history.

Wallis rejects the standard sociological view that such groups are really seeking to defend their own social status - status defence - arguing that such an analysis demonstrates bias. He sees the real driving force for these groups as 'cultural defence'.

There is a brief discussion of When Prophecy Fails, and its relation to the cultic milieu. Unfortunately, Festinger's study, which presents the participants as isolated freaks, does not give a true impression of the diffusion of their beliefs.

In the final chapter, Wallis deals with the problems he encountered in, and the moral dilemmas of, social research in Scientology.

— PR.

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